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سنى, which verbs in the fourth stem mean "to make a warp". The fluctuating writing of the dental may here point to a foreign origin of the stem.

Side by side with *šty* appears in Egyptian the word , also meaning "to spin". This word is of interest. Its real nature has not been detected so far. It is obviously not a causative form of an otherwise unknown verb *tkš*, but composed of the verb *šty* "to spin" and *kš* "thread, cord", which of course is the Babylonian *kû*, Hebrew קו. The composite verb should therefore be transcribed by *štykš* and has the meaning "to spin the thread".

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Nin-Uraš and Nippur

The name of the god Nin-IB has been read in a number of ways; thus the readings Nirig, Ninrag, or Ênu-rêštû have been proposed in addition to the more recent readings of the name Inurta, Inmashtu, and Nin-Uraš. I quite agree with the reading of the name as Nin-Uraš, but I disagree completely with the interpretations of the name as given so far for the following reasons.

In order to explain the name of a god or his attributes he has to be dealt with locally, that is, he has to be studied in relation to the local cult and in relation to the national mythology. If this, of course, can not be done, as a second expediency it becomes necessary to look across the frontiers of the land and explain it by drawing on some foreign pantheon. This, however, is absolutely unnecessary in the case of Nin-Uraš. The name can well be explained from the Babylonian side and mythological considerations show beyond doubt that Nin-Uraš was an older Sumerian god than Enlil, or was at least a god who played a more important rôle in ancient Sumer than Enlil.

Nin-Uraš, let it first be said, gave *his very name* to the city of Nippur, for Nin-Uraššu, which stands for Nin-buraššu, or possibly Nin-puraššu, means the "Lord in Bur"; whatever meaning *bur* or *pur*, which passed into *wur*, and finally into

ur may have had is irrelevant for the present. Nippur, therefore, goes back to Nin-bur, or Nin-pur, the original name of the god. The name thus was given to the place at a time when the people were still in the animistic stage of religion. Nin-Uraš thus was the oldest and most renowned spirit of the place, and in time gave his name to it. This is in perfect harmony with Babylonian mythology. Nin-Uraš of Nippur in the astral mythology of Babylonia figures as the planet Saturn. Although the particular myth in which Nin-Uraš figures as Saturn has not yet been recovered from the ground of Babylonia, there is absolutely no doubt that, in view of the widespread myth of the elder god slain by the younger, Nin-Uraš the elder god was slain by the younger god Enlil in the same fashion as was Saturn by Jupiter etc.

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Shāhbāzgarhī uthānam; Śaurasēnī locative in ē

May I supplement Dr. Truman Michelson's remarks on Shāhbāzgarhī *uthānam* (*JAOS* 41. 460) by referring to an article on *The Linguistic Relationship of the Shāhbāzgarhī Inscription* on pp. 725 ff. of the *JRAS* for 1904? I there pointed out that this inscription was incised in the neighbourhood of what is now the country in which the Modern Piśāca (or, as I now call them, Dardic) languages are spoken at the present day, and that numerous instances of its phonetic peculiarities are paralleled by forms in these tongues. This country was also the home of the Kaikēyā Paiśācīkī of Mārkaṇḍēya, with which the Dardic languages closely agree¹.

Even the Paiśācī Prakrit of Hēmacandra (spoken apparently in Central India) shows a weak sense of the difference between dental and cerebral *t* (*Hc.* 4. 311), and this is much more prominent in the Dardic languages. In Šiṇā, the language of Gilgit, the pronunciation of dentals and cerebrals fluctuates, and my latest authority, a skilled phonetician, who is stationed in the country, informs me that the usual pronunciation of

¹ See *ZDMG* 66. 77ff. for resemblances between them and Hēmacandra's Paiśācī.